now." "Who will take care of the children now that my wife, their mother, has died?" The wailing lasts for some twenty minutes, and then new mourners replace the old who go off and tend children, sleep, talk, and, above all, drink. As these sounds begin to be heard by the people who are waiting up and down the river, they begin to drift in to the funeral house. The women and girls arrange themselves on one side of the room while the men congregate near the drums and marimba. Some begin to play the musical instruments while the "owner" of the dead offers rum to everyone. The music becomes livelier and conversation becomes animated as this goes on, and all this while the mourning continues by the coffin. Games begin to be played by the men and boys, and this is the only time that organized amusements are practiced by the Cayapa. There are at least nine kinds of games engaged in at funerals although they may not all be pursued at any one occasion. One activity, /pánda lŭ̈i/ 'plantain money,' however, is always included. A description of this is as follows: Five pieces of plantain are cut into slices which are said to be money /lŭ̈i/, and one

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the participants begin to hit each other's hand with great force as they pass the domino along the circle. Finally, the sport ends, and the plantain money is handed over to the "owner" of the deceased who accepts it in exchange for some bottles of rum. The /pánda lúlí/ is then placed in the coffin, and it is said that it becomes "transformed into real money in heaven."

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Another activity often indulged in is called /ŭliggayéči kánu/ 'the game of linking arms.' It is as follows: People form a circle by locking hands tightly and then lock arms for a few seconds. This is followed by the participants grasping each other's crossed arms. Following this they line up for a "tug of war" with the man in the middle bearing the brunt of the opposing sides.

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In the contest called /čúlna kánu/ [no gloss], a cloth is twisted and used as a whip. The players form a circle as they face inward. The cloth is placed on the neck of one of the men. As this is done, the recipient of the cloth grabs it and runs after the man who placed it on his neck and hits him with the cloth. The one who was hit rejoins the circle, and the second

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contestant places the cloth on the neck of the next player in line, and as he does so, he shouts "/čána."

/čival^{y}ítu/ from Spanish 'little goat' is a very popular sport. The players form a large circle by linking hands while one man stands in the center of the circle. The circle moves first in one direction then in the other while the players chant in unison "/čival^{y}ítula/" with a rising falsetto at the penultimate vowel. At this, the man in the middle places his hands over his head and beats the palms of his hands together while shouting the same response as the participants in the circle. The man then in the center sings out in a high voice the exclamation /%^{i}/" which is protracted for a few seconds. After this he rejoins the circle, and a replacement steps forward.

In the game of /wagára kénu/ 'playing cow' two men are placed in the center of a circle formed by locking arms. As the circle moves, those in the center attempt to break out by rushing head-long at the joined hands in the circle. As they break out, they join the circle and are replaced in their turn.

Another diversion is called /kûnču mú^{i}nu/ or

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'getting yucca.' A group of men and boys seat themselves in a line. Then four men come and choose one of the players who will be the yucca. This yucca is picked up bodily with one man holding each extremity, and he is then offered for "sale." He is "sold" for /pánda lúši/.[1] After the purchase the yucca remains beside his buyer for a few minutes after which the "money" is placed in the coffin. After this gesture the "owner" of the dead sets up a round of drinks for the players.

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/ayalánu/ 'fishing' is still another entertainment that involves the use of /pánda lúši/. One man tosses out a "line" made of a small piece of cloth among a group of seated "fish." Every now and then one bites and is hauled in and "killed" with a piece of wood. The fish is then weighed by being hefted bodily and is then sold for plantain money.

Another pastime is known as /čupipi/ 'chicken' and is very rough. A man or boy pretends to be a chicken hawk and attempts to steal a "chicken." The "hens" try to prevent this, and few holds are barred.

There is also a diversion called /stuhíca hánu/

[1] [i.e. "plantain money." - ANALYST]

'no glose' in which a double circle is formed with one man in the center. To form the double circle, one man stations himself directly behind another and places his hands on his partner's shoulders. All couples are paired in this manner; in addition, there is a group of three players who form part of the double circle, with the third man being "it." The man in the center has a whip made of a piece of twisted cloth with which he strikes the third man. Upon being struck this man moves over to the next set and assumes the first position in the line-up. The whip bearer then strikes the newly created "third man," and this process is repeated until the whip bearer is tired, and then someone else replaces him.

Arm wrestling and throwing an opponent over one's back are great favorites. In these events men of forty may vie with youths of thirteen. Girls and women do not participate in any of these games and sports, but are appreciative spectators. They are all exquisitely dressed and consciously trying to attract the young men. None of the games involve skill or the use of strategy; they cannot even be

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considered to be gambling. Nevertheless, everyone enjoys them. Even the mourners come over to watch when they are not wailing at the coffin. 764 [526] [524]

It is important that life and gaiety go on, and, for this reason, people struggle not to fall asleep. If the noise, laughter, and music were to cease, the soul of the deceased "could exact vengeance." Finally, about four o'clock in the morning a silence falls over the assembled mourners and celebrants; it is the time of the /mulóta hówu/, the last farewell. Everyone stands, and one man known to have a good voice sings out in a Spanish-Cayapa mixture: "wanay ya se fué mulota yaya llegue mulota talet'umbi tiéwande." At this, all of the assembled men except for the "owners" of the deceased sing the same phrase in unison. Now the coffin is carried down to the raft for the trip to the ceremonial center. Not everyone goes to the burial; some family members remain behind to take care of the children if there are, and others may be too drunk to make the trip. Those or four people are generally all that go to the cemetery. [775] [191] [273]

Adults and children are buried in a cemetery 600